FIQH OF MENSTRUATION

By: Alimah Amina Tirmizi

Different Types of Uterine Bleeding

- Menstruation (Haidh)
- Post-Natal bleeding (Nifas)
- Dysfunctional uterine bleeding (Istihadhah)

*Each one is considered different and there are specific rulings related to each of them.

HAIDH

- Haidh is that blood which exits from the uterus of a female.
- It is not the result of any illness, pregnancy, or that blood which is post menopausal – it is normal bleeding for a mature woman.

DURATION OF HAIDH

- Minimum duration = 3 days & 3 night (72 hrs)
- Maximum duration = 10 days & 10 nights (240 hrs)

*1 day & 1 night = 24 hours

TUHR - PURITY

- This is equal to minimum duration of purity / cleanliness between two menstrual cycle

DURATION OF TUHR

- Tuhr minimum duration = 15 days & 15 nights
- Tuhr maximum duration = no limit

*1 day & 1 night = 24 hours

MENSTRUAL DISCHARGE – COLOR

- Discharge of any color (red, yellow, muddy, green, black or earthy) which a woman sees in the days of haidh, is considered blood / menstrual discharge

AGE OF A HAIDHA

- A woman below 9 years of age or after 55 years of age will not be considered to be a haidha

- A girl below the age of nine does not menstruate. If such a girl notices blood, it is bleeding due to some illness and will be considered dysfunctional uterine bleeding (istihadhah), not menstruation.

- Random cases have been observed due to dietary changes over the years, leading to hormonal imbalances.

BEGINNING OF MENSTRUATION

- If some cotton, a pad, or a tampon is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no blood is seen on the outside of the cotton, menstruation has not commenced

- Menstruation will commence the time the blood is seen

ISTIHADHAH

- Dysfunctional uterine bleeding
- The blood of istihadhah is that blood which a woman sees for less than three days or for more than ten days, i.e. beyond the maximum of menstruation, or for more than 40 days after child-birth

ISTIHADHAH

- The blood which exceeds her habit of haidh and nifas, as well as their maximum limit.
- The blood that comes during pregnancy.
- The blood that comes to a girl who is less than 9 years old
- The blood that comes to an old woman who is above 55 (except red)
- The blood that comes at the time of the birth of a baby before half of the baby has come out.
- The blood that comes in days less than the minimum days of purity.

Tracking One's Cycle/Habit

- If a day or more of purity falls within the ten-day period of menstruation, it will be [treated] as [continuously] flowing blood

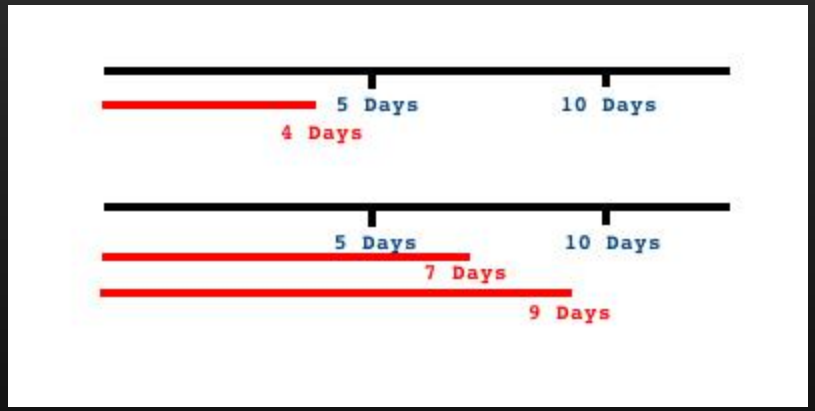
- Example: A woman bleeds for three days and then does not see blood for two days. Then, she bleeds for one day; all six days will be considered menstruation

RULES CONCERNING HABIT OF A HAIDHA

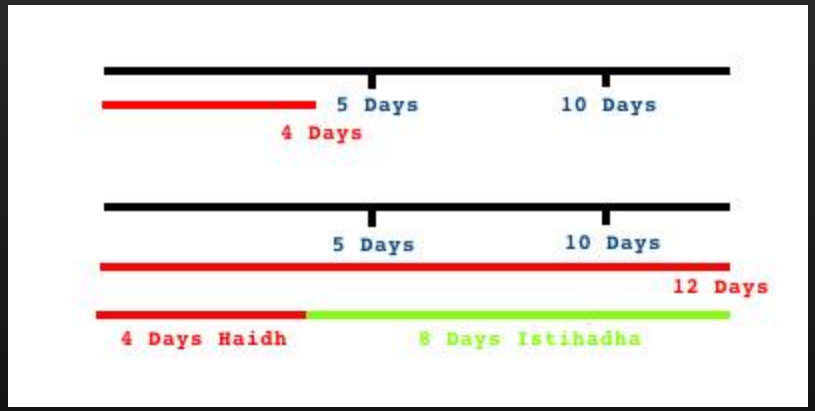
- A woman used to bleed for four days every month. Thereafter, in a particular month she bled for more than her normal period but not more than ten days. All the days she bled will count as Haidh.

- If she bled for more than ten days, then all the days which are more than her normal period will be regarded as istihadhah.

HABIT CHANGES WITHIN 10 DAYS



HABIT STAYS THE SAME PAST 10 DAYS



RULES CONCERNING HABIT OF A HAIDHA

- A certain woman has no fixed period. Sometimes she bleeds for four days, sometimes for seven days and, sometimes for 10 days. All of these days will be considered as Haidh if it remains under 10 days.

- If at a certain time she bleeds for more than ten days and ten nights, check the number of days she bled for the previous month. That same number will be regarded as Haidh and the balance will be istihadhah.

RULES CONCERNING HABIT OF A HAIDHA

- A certain woman always bled for four days. Then one month she bled for five days. Then following month, for fifteen days. Five days=haidh, 10days=istihadhah. Now her habit is five days.

- The previous month's days will always be counted as a habit.

- If someone forgets her habit, she must consult a Mufti.

A GIRL WITH NO PREVIOUS HABIT

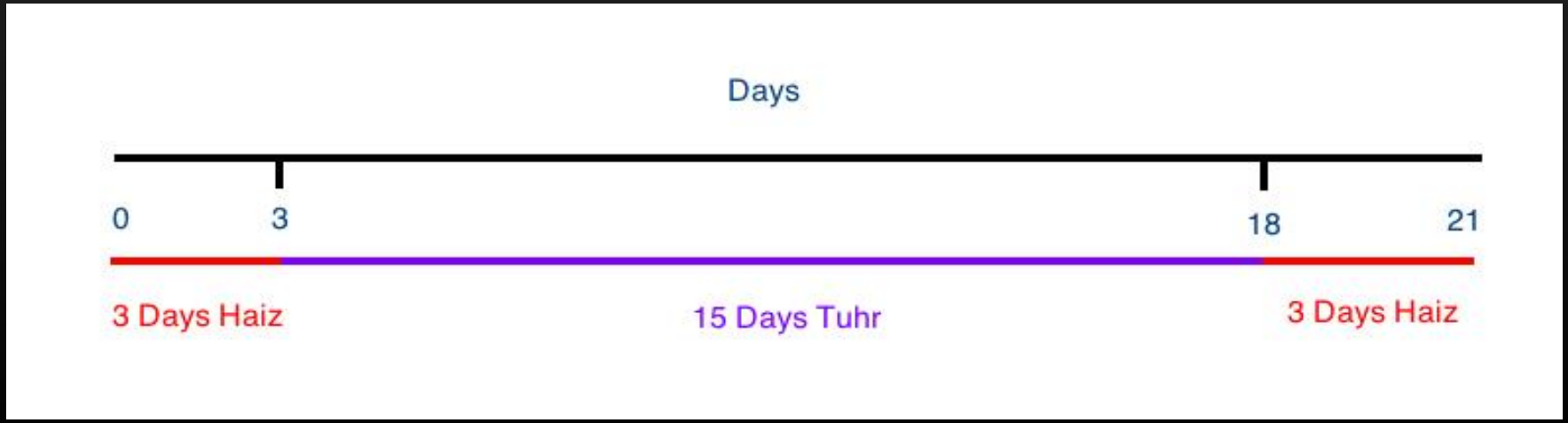
- A girl sees blood for the first time. If she bleeds for ten days or less, it will all be haidh.
- If she bleeds for more than 10 days, 10 days=haidh, extra days= istihadhah
- Her habit for the next month will be 10 days

A GIRL WITH NO PREVIOUS HABIT

- A girl sees blood for the first time and she continues bleeding for several months. From the day that she started to bleed till 10 days and 10 nights will be regarded as haidh. Thereafter, the next 20 days will be istihadhah. In this way, she will continue regarding 10 days as haidh and 20 days as istihadhah.

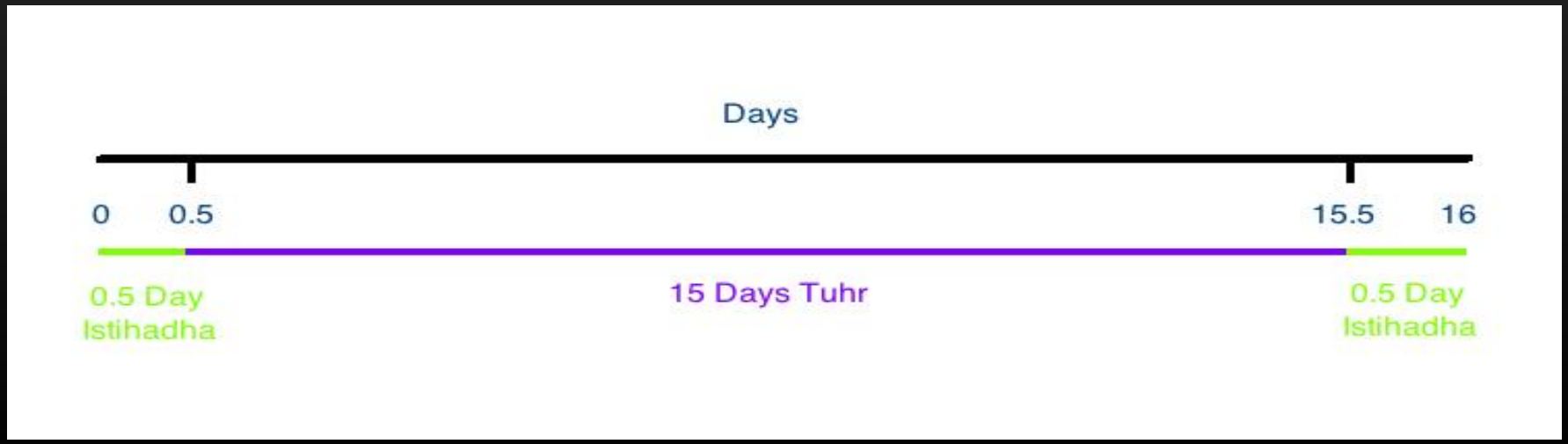
RULES CONCERNING TUHR

- Bleeds for 3days and 3nights, then remains pure for 15days, then bleeds for 3days and 3 nights.
- Former and latter three days and three nights = haidh,
- 15 days = days of purity.



RULES CONCERNING TUHR

- Bleeds for ½ a day, then remains pure=15days, again bleeds for ½ a day.
- Former and latter 1/2 days = istihadhah, 15 days = days of purity.



Rules concerning haidh, istihadhah & tuhr

- If she bled for one or several days, then remained pure for less than 15 days, then from the first day till the last day will be regarded as if she bled continuously.

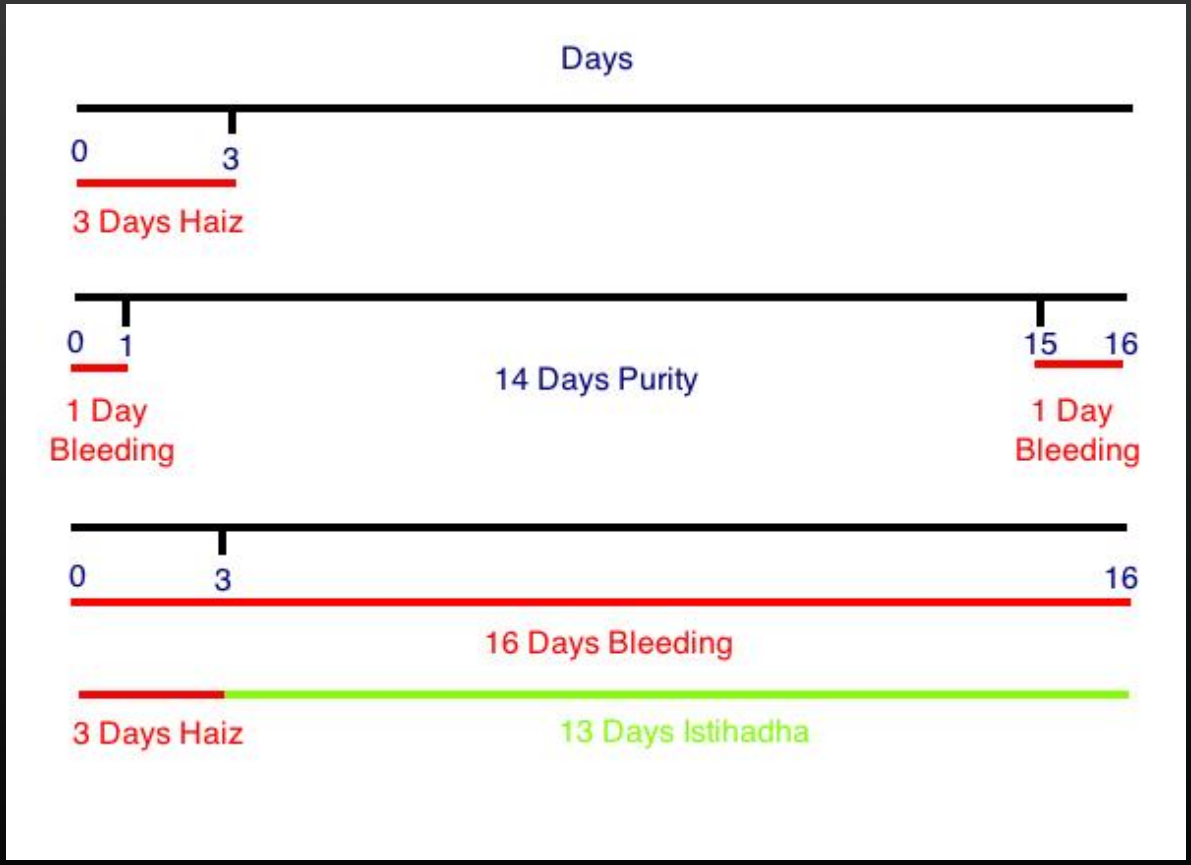
- Whatever her normal period of bleeding may have been will be regarded as haidh and remaining days will be regarded as istihadhah.

RULES CONCERNING HAIDH, ISTIHADHAH & TUHR

- Example: A woman has a habit of bleeding on the 1st, 2nd, 3rd of every month. In a certain month, she bled on the 1st and thereafter remained pure for fourteen days. Then she bled for another day. It will be regarded as if she bled continuously for sixteen days.

- Out of these sixteen days first 3 days will be of haidh, remaining 13 days will be regarded as istihadhah.

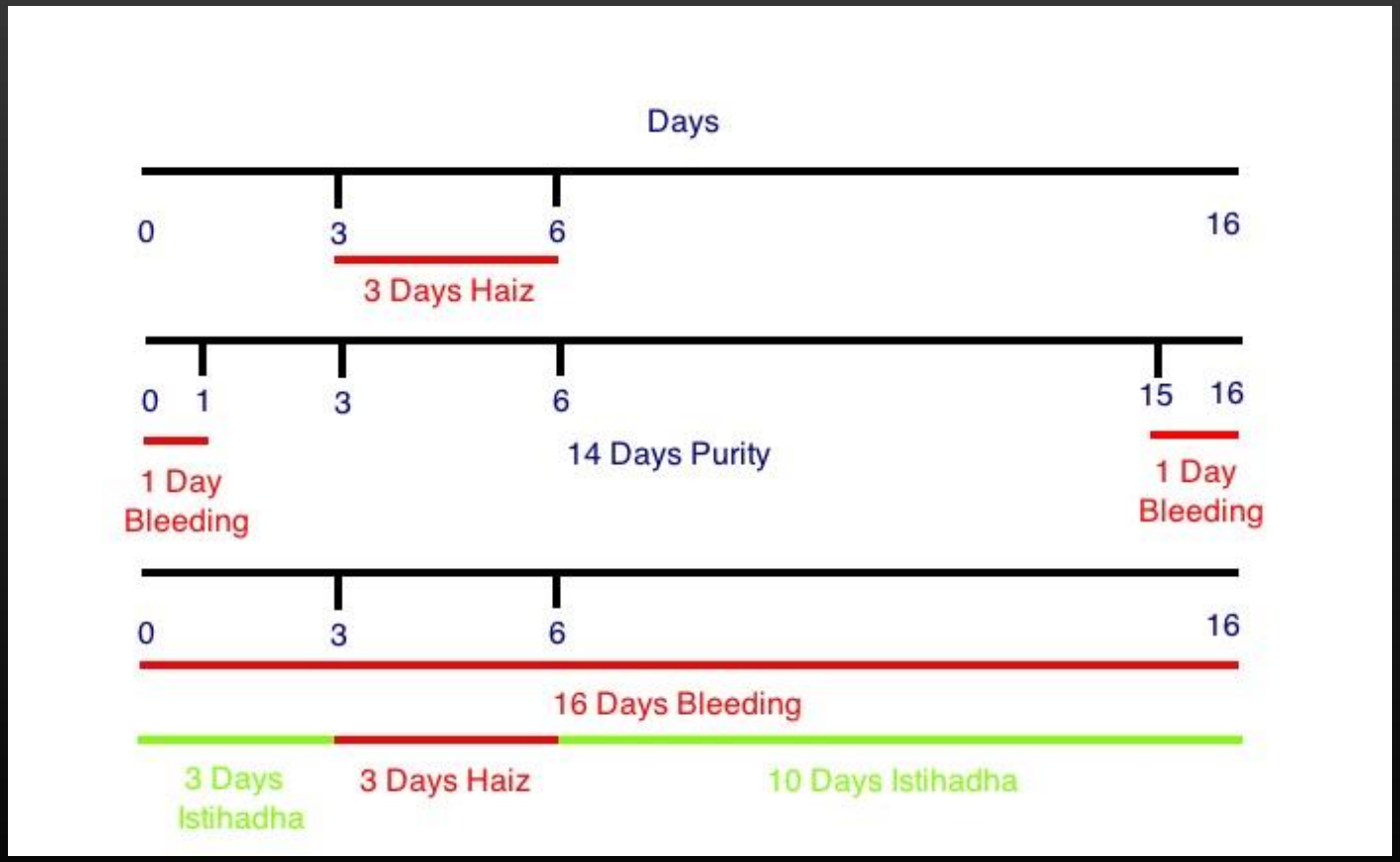
RULES CONCERNING HAIDH, ISTIHADHAH & TUHR



RULES CONCERNING HAIDH, ISTIHADHAH & TUHR

- If she has a habit of bleeding on the 4^{th}, 5^{th}, and 6^{th} of every month, then these days will be days of haidh and the first three days and last ten days will be of istihadhah.

RULES CONCERNING HAIDH, ISTIHADHAH & TUHR



RULES CONCERNING HAIDH

- During haidh, it is not permissible to offer salah or to fast.
- She is completely excused from offering the qadha of those missed salah
- However, she has to offer qadha of any missed fasts.

RULES CONCERNING HAIDH

- If a woman begins to bleed while offering her fardh prayer, the salah will become invalidated and she will NOT have to offer qadha later

- If she was offering a nafl or sunnah prayer, it will be invalidated. Qadha will be necessary after completing her menstruation.

RULES CONCERNING HAIDH

- If she begins to bleed at the end of a prayer time and had not offered her prayer yet, she will not perform that prayer and will NOT have to offer qadha.

NOTE: The principle to remember in this case is that the woman's condition at the end of the prayer time is taken into consideration.

RULES CONCERNING HAIDH

- If she begins to bleed while fasting, that fast will break, and she will have to keep a Qadha fast in its place.

- This applies both to a Nafl or Fardh fast.

ENDING MENSTRUATION AND PRAYING

- If she stopped bleeding after two days, it is not wajib on her to make ghusl since it will be considered istihadhah.
- She can make wudu and offer her salah, but intercourse is not permissible. She has to wait until the end of her previous habit.
- If she starts bleeding again before 15days, it will now be established that those days were of haidh (example considered earlier).

ENDING MENSTRUATION AND PRAYING

- She has a habit of bleeding for 3 days.
- In a particular month, three days passed and she still did not stop bleeding. She should not make ghusl or pray any salah.
- If she stops bleeding before or on 10 days and 10 nights then all those days were haidh, and salah of all those days are excused.
- She will NOT have to make qadha and it will be said that now her habit has changed and all these days will be of haidh.

ENDING MENSTRUATION AND PRAYING

- But if she bled on the 11th day as well, it is now established that only three days were of haidh and the rest were istihadhah.

- She has to make ghusl on the 11th day and make qadha for the salahs of seven days. She shouldn't leave her salah now.

WHEN WILL SALAH BE FARDH?

- A woman having enough time to make ghusl takes the following into consideration:
  1. The time taken in removing clothes
  11. Performing the obligatory (fardh) components of a ritual bath
  111. Getting dressed again
  IV. Saying the takbir-e-tehreema (Allahu Akbar)

ENDING MENSTRUATION AND PRAYING

- If a woman stopped bleeding before ten days (for instance, on her norm of seven days) toward the end of a prayer time and had enough time to make ghusl and say the opening takbir (Allahu Akbar) then the prayer of that time becomes obligatory upon her and she will have to perform qadha of this prayer (if not offered in time).

- If she only had enough time to make ghusl and not enough time to dress and say the takbir, the prayer will not be obligatory upon her.

Ending Menstruation and Praying

- If she has enough time to bathe, dress, and complete her prayer before the time of prayer expires, then it will be necessary for her to bathe and pray.

- If she did not pray she will have to make it up later and she will be sinful for leaving it

ENDING MENSTRUATION AND PRAYING

- If her menstruation was for a full ten days and ten nights and she stopped bleeding at the end of a prayer time with only enough time to say Allahu Akbar and there wasn't enough time to bathe; the prayer will still become necessary upon her. She will make it up after bathing.

Ending Menstruation and Fasting

- A woman with a habit of less than 10 days:

  -If a woman stopped bleeding at night in Ramadan within ten days, and she had time in which she could at least make ghusl, then she will have to fast that day.

Ending Menstruation and Fasting

- If she ends her menstruation with less time than this, she will not fast that day, but will have to abstain from eating, drinking, and sexual intercourse until after sunset. She will be obligated to make up the fast after Ramadan.

ENDING MENSTRUATION AND FASTING

- A woman with a habit of exactly 10 days:

  -If a woman stopped bleeding at night in Ramadan after ten days of menstruation, she will have to fast that day, even if she stopped menstruating just a minute before dawn.

ENDING MENSTRUATION AND FASTING

- If she stopped bleeding in Ramadan during the day, it will not be proper for her to eat or drink for the rest of the day. It is necessary for her to behave like a fasting person until sunset, even though it will not be considered a fast for her, and she will have to make up it up later.

- If her bleeding starts during the day, then she can eat and drink and does not have to behave like a fasting person as her fast has broken.

Ending Menstruation and Fasting

- If she had the time, but did not take a bath, then she will still fast that day, and take the bath as soon as possible and perform the Fajr prayer.

- A menstruating woman or one who has experienced child birth must make up any fasts that were missed. However, she is not obligated to offer the missed prayers.

ENDING MENSTRUATION AND MARITAL RELATIONS

- If a woman stopped bleeding before 10 days, then she has to take a bath before engaging in marital relations.

- But for a woman who has menstruation for ten days and nights (the maximum duration of menstruation), marital relations are permitted without having a ritual bath.

ENDING MENSTRUATION AND MARITAL RELATIONS

- If she had a habit of five days and she stopped bleeding after four days, she will have to have a bath and salah will be wajib on her. But as long as five days do not pass, marital relations are not permissible because it is possible that she will start bleeding again.

NIFAS

- Nifas is the blood which exits from the womb following child-birth
- Minimum time = not specified.
  - It can even be for a minute or less
- Maximum time = 40 days and 40 nights

RULINGS OF NIFAS

- It is obligatory for a woman to bathe when her postnatal bleeding stops. She does not have to wait for 40 days if it stops earlier.

RULINGS OF NIFAS

- If bleeding exceeds 40 days for a woman who has given birth before, and thus has a bleeding norm of 23 days, she will consider her previous habit of 23 days as postnatal bleeding and the remaining days will be regarded as istihadhah. Therefore, she will have to make up the prayers and fasts for the last 17 of the 40 days. If she did not have a previous habit, then the 40 days will be regarded as postnatal bleeding.

RULINGS OF NIFAS

- A woman gave birth to twins; her postnatal bleeding will begin after the delivery of the first child.

- The bleeding of a pregnant woman is considered dysfunctional uterine bleeding (istihadhah).

RULINGS OF NIFAS

- The bleeding of a woman during child-birth before the emergence of half the child is still considered dysfunctional uterine bleeding (istihadhah). However, once more than half of the child comes out, any bleeding thereafter will be regarded as postnatal bleeding. This will be up to 40 days as mentioned above.

RULINGS OF NIFAS

- During labor, if a woman is conscious, she is still required to offer her prayer. If she cannot offer it with the normal postures, she will perform it with gestures (*ishaarah*). However, if by engaging in prayer, she fears for the life of the child, she can delay her prayer.

RULINGS OF NIFAS

- If blood of nifas stops before 40 days, she should immediately have a bath and commence offering salaat. If bathing will be harmful, she should make tayammum. Under no circumstance should salah be abandoned. (Then once she can bathe, she should perform ghusl because tayammum will be nullified.)

RULINGS OF NIFAS

- Bleeding that follows a miscarriage of a fetus that has some limbs formed (usually after four months into the pregnancy, but could occur earlier) will be regarded as postnatal bleeding.
- If no limbs have formed on the miscarried fetus then the bleeding that occurs after the miscarriage will only be considered menstruation if 15 days have lapsed since her last cycle. The bleeding should also continue for at least three days. If these conditions are not present, it will be considered dysfunctional uterine bleeding (istihadhah).

PROHIBITIONS DURING HAIDH AND NIFAS

8 Activities are prohibited:

1. Salah (ritual prayer) – including sajda-e-tilawat

2. Fasting – fardh or nafl

PROHIBITIONS DURING HAIDH AND NIFAS

3. Recitation of even a single verse of the Holy Quran –

   "The menstruating woman and the sexually impure person should not read anything from the Quran"
   (Tirmidhi)

- Reading less than a verse without the intention of reciting the Quran is permissible, such as reciting *Alhamdulillah "All praise is for Allah,"* with the intention of gratitude or the recitation of *Bismillah "In the name of Allah,"* before eating.

PROHIBITIONS DURING HAIDH AND NIFAS

- It is permissible to recite a verse or more with the intention of supplication (dua). For instance, the entire Surah Fatiha can be recited with the intention of dua. Non-dua verses may not be recited.

- If a woman is teaching Quran to students, then it will be permissible for her to spell out the words bit by bit and not recite the entire verse altogether

PROHIBITIONS DURING HAIDH AND NIFAS

- It is permissible to take the name of Allah, sit on the prayer mat, read duas, send salutations and blessings (*salawat*) on the Messenger of Allah SAW, to recite prayers of forgiveness (*istighfar*), or any other *dhikr* (remembrance).

PROHIBITIONS DURING HAIDH AND NIFAS

If she is doing hifdh, scholars have suggested two ways of keeping up with her lesson:

- She can hold the Quran with a cloth, open it in front of her and read it in her heart – she can go over the lines using a pen rather than her finger
- If someone else is doing tilawat, she can sit and listen – listening also helps one to remember.

PROHIBITIONS DURING HAIDH AND NIFAS

4. Touching the Quran

   "Which none may touch except the purified" (al-Waqi'ah:79)

5. Entering the Masjid

   "I do not make lawful, mosques for a sexually impure person or a menstruating woman" (Abu Dawud)

PROHIBITIONS DURING HAIDH AND NIFAS

5. Circumambulation (Tawaf) of the Holy Kaaba

6. Marital relations

PROHIBITIONS DURING HAIDH AND NIFAS

7. Sexual enjoyment from the navel to below the knees of a menstruating woman
   - Husband cannot touch this area without a covering
   - Husband cannot look at the above mentioned area
   - All other types of intimacy and sexual enjoyment are permissible.
   - There is absolutely no problem in the husband and wife eating, drinking, and sleeping together during her menstruation

ISTIHADHAH

- If the bleeding of istihadhah is irregular, then bleeding will break wudhu every time it occurs
- One will have to make sure clothes will be clean before beginning salah – if a pad is used, then that should be clean also
- If the bleeding is continuous, then the woman will come under the ruling of a ma'zur (excused person).

ISTIHADHAH

- A mustahadhah woman and a ma'zur fall in the same category of rulings

- A ma'zur (excused) is a person who cannot retain the ablution (chronic annulment of wudhu), such as one facing the continuous passing of gases or intermittent drops of urine, or a constant nosebleed.

RULING FOR MA'ZUR /MUSTAHADHA

- Perform new Wudhu for the time of each fardh salat
- With that wudhu it is permissible for her that she prays as many obligatory or optional prayers as she desires during one salat time
- Note: She will first have to confirm that she falls under the category of ma'zur or not

RULING FOR MA'ZUR /MUSTAHADHA

- A person only qualifies as an excused person (i.e., one suffering from chronic annulment of wudhu) when the problem remains for the complete duration of an obligatory prayer time in a way that the person cannot perform the ablution or prayer without its absence (fardh aspects).

RULING FOR MA'ZUR /MUSTAHADHA

- The condition for the continuation of this excused state after it has been established is that the problem reoccurs at least once during every subsequent prayer time. One no longer remains in this state when the complete time of an obligatory prayer lapses without the problem occurring even once

RULING FOR MA'ZUR /MUSTAHADHA

- It is necessary for one suffering from the chronic annulment of wudhu to change one's clothing if they become impure. This is provided that after changing one's clothes, one can complete ones prayer before the clothes become soiled again. If this is not possible then one can pray with the soiled clothing.

RULING FOR MA'ZUR /MUSTAHADHA

- The ablution of such a person will not be considered nullified with the recurrence of that ailment which prevents them from maintaining the wudhu. However, the wudhu will be nullified with all other nullifiers and with the expiry of the salat time.
- Example: A woman is considered ma'zur due to istihadhah. If now she passes gas, her wudhu will break

IMPORTANT NOTE

- If a person is a ma'zur and she wore khuffain and did masah over them, then at the end of each prayer time, the masah invalidates as well.

- Just like one has to do re-do wudhu, they have to take off the khuffs and redo wudhu again

DISCHARGE

- If a woman experiences discharge, she must look at it when its wet to determine which ruling to apply:
- If clear, it does not break wudhu
- A discharge that is white, yellowish or greenish, and very thick, with a strong odour or bad stench should be regarded as impure and will nullify wudhu, for such a discharge is definitely from an area beyond the vagina, and may include the fallopian tubes, the womb, or ovaries.
- Underwear that is soiled by this fluid has to be washed. Women who suffer excessive discharge of this nature should use pads to absorb the flow and thus protect the underwear. These pads also have to be changed regularly, as mentioned under the rules of istihaadhah.

DISCHARGE

- If the discharge is so continuous that the woman qualifies as a ma'zhoor, then the same rules will apply as that of istihaadhah.
- Salaah in underwear that is soiled to the extent of about 2.75 centimeters in diameter (hollow part of a palm, size of 50p coin) will not be valid and will have to be repeated.
- Odor, color and thickness of discharge is based on a woman's diet, overall health and the phase she is experiencing within her menstrual cycle
- Advice from scholars: If you are home, renew your wudhu after every discharge. If you are out and the discharge is not colored, then no need to renew until you get home.

SUMAIYAH INSTITUTE

- Facebook Group: Sumaiyah Institute Forum https://www.facebook.com/groups/565115337196592/
- Email: 4EverTalibah@gmail.com
- Receive texts about upcoming programs: Sign up at http://remind.com/class/sumaiy

SCHOLAR BIO

- Amina Tirmizi is the founder of Sumaiyah Institute. She began her pursuit of sacred knowledge in 2006 and had the opportunity to study with various scholars throughout USA and Canada. After graduating with a degree in Psychology and English from Stony Brook University, she traveled to Pakistan to continue her studies formally under traditional scholars studying Quran, Hadith, Arabic Grammer & Linguistics, Islamic Law & Legal Theory. She completed the Dars-e-Nizami curriculum, receiving the Alimiyyah degree, a Double Masters in Islamic Sciences and Arabic with various ijazah (permission) in the books of Authentic Hadith.
- After graduating from Alimiyyah, she completed 2 years of specialization in Islamic Law & Legal Theory (Takhassus fil Fiqh) with an emphasis on Women's Issues under traditional scholars based in the sub-continent.
- Currently she is enrolled part-time in an Advanced Jurisprudence Program where she is learning in-depth Islamic Law & Legal Theory, and Usul of Fiqh with scholars based in the UK.
- In 2007, she formally began her training with Shaykh Husain Abdul Sattar (db) from Chicago, IL, on the path of Tazkiyyah (spiritual purification), and has benefited tremendously from his guidance over the years. Following in the footsteps of her teachers, she delivers talks and conducts classes locally and online on purification of the heart, and drawing closer to Allah SWT.
- She is currently teaching Tafsir & Fiqh classes part-time in Long Island, where she resides with her husband and four children.
- Sumaiyah Institute is an educational establishment based in New York. It is dedicated to educate women on Classical Islamic Learning & Islamic Spirituality.